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# THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

FEBRUARY

1913

*"Speak unto this people that they go forward"*

NEW YORK CHICAGO
SAN ANTONIO

# THE OPEN SECRET

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*AUHTOR OF "THE NEW WORLD AND THE NEW THOUGHT," "THE ETHICS OF EVOLUTION." "RELIGION AND SCIENCE AS ALLIES," ETC.*

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**25 Beacon Street, Boston, Massachusetts**

# *The Unitarian Advance*

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# STOP THIEF!

*WE intend the roaring of our headline to be as vehement and alarming as possible. For the rest, we subside to very Bottomesque gentleness of dovelike cooing.*

*The particular Thief we have in mind has the identification marks of Procrastination; and we expeditiously confess that the common frailties of the human kind so often find exaggeration in our own make-up, that our admonitions on this point are tempered with much fellow-feeling for the miserable offenders we are about to castigate.*

*Only to one subscriber out of five on our lists would we even coo these whispers of remonstrance. But it ought to be known that the margin of equilibrium between income and outgo in the business conduct of* THE UNITARIAN ADVANCE *is so meagre that even the annual item of postage makes a substantial difference in the aggregate, while the margin of spare time which is the Editor's luxury only now and then, is very slender indeed.*

*When one subscriber out of five, (and all have the very best intentions in the world, we know), yields once a year to the temptations of procrastination, and puts off sending in his remittance for renewal till a more convenient—(i. e. very inconvenient)—season, we have something stolen from us which reduces the fun of being Editors of this magazine.*

THE UNITARIAN ADVANCE *is not a Business Proposition, but an Adventure of Good Will. Courtesy and good fellowship are the chief coin of our exchange. The whole of the Editors' salaries is paid in this currency. Only the printers and the Post Office get the baser metal. Yet they must be inexorably taken into account.*

*Some of the best friends we have cost us ten per cent of their subscription-price to make final collection; which is not because they mean unkindly, but because they procrastinate.*

*To four out of five of our readers this page has no application. To the others—we roar as gently as a cooing dove: but we wish they would not wait for another reminder!*

**The Publishers.**

# The Unitarian Advance

*Formerly The Unitarian. Established 1906*

VOLUME III [NEW SERIES] FEBRUARY 1913. NUMBER 6

THE measure of the vitality of a religion is its missionary eagerness. Dr. Charles W. Eliot is doing us a world of good in bringing back from his orient travels a ringing and explicit plea for foreign missions under liberal religious auspices. We believe in that, and shall doubtless have things to urge in that cause a little later. The American Unitarian Association also presents to us annually its worthy appeal for co-operation in its efficient program of home-missionary enterprise. Of course we believe in that, and believe that its cause should be urged with ever-growing vehemence. To prove ourselves alive, denominationally, we must tingle with the passion of growth. And we must actually grow!

———o———

ANOTHER aspect of missionary responsibility appeals to us. We have now in mind the individual responsibility of a man amongst his neighbors. Let him put all the money he can spare into A. U. A. enterprise; it is all worth while. Let him be ready when the time comes to give some support to a new foreign missionary enterprise when that movement takes definite shape. The novelty of its appeal may have tonic value. Let him help the home church with contributions of money and service to the full measure of his ability. That should be taken for granted. We speak now of a man's personal missionary responsibility to people right about him, that he make himself count in the spread of the faith that is in him "in the home-patch." Ours is the faith that the world needs and that our neighbors need, with resolute demand. It is dynamic for better manhood, more wholesome social life, more vital push for progress in soul-development and society-development. To the measure in which a man really believes this, his religion is vital and of consequence; and to that degree is he weighted with responsibility to make that faith contagious,—a fact of vigorous propagation.

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OF COURSE everything depends on how a thing is done as to its real dynamic consequence. The first essential of any method of personal missionary zeal is that it arrive at results,—in an honorable and self-respecting way. The gospel of Unitarianism wins the conviction of other people by being made winsome:—there is no other way. Some very zealous liberals are busy six days in the week, reducing the number of those who might be attracted to the liberal faith. These zealous friends mean better, but that does not help. The liberal gospel rightly comprehended is a gospel of eager and progressive affirmations. He who presents it to his neighbor as a gospel of arid negations, however vociferously, has not a good missionary method. The religion of the Unitarian church means *more religion,* not less. He who presents it to his neighbor as a religion of vanishing values is no friend of the cause. The Unitarian religion is a gospel of insistent, direct and uncompromising democracy. He who presents it to his neighbor as a cult of nice exclusiveness pre-empted to any intellectual or cultural or social aristocracy has made a mistake as to which side he is fighting for; he belongs with the enemy. The religion of the Unitarian church is a gospel of broad-visioned, generously sympathetic, inclusive, tolerant and co-operative faith. He who presents

it as a narrow, dogmatic, set-on-a-hill-by-itself monopoly of all God's wisdom, needs personal conversion.

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OUR FAITH is a splendid thing to talk about, to tell one's neighbor about, to exercise bountiful hospitality of invitation in behalf of, with discriminating but not stinted courage of frank avowal. It has the advantage of a winsome literature and persuasions that are not stale. It were a pity ever to make it a boredom or wearying iteration of fruitless contention. But every soul that has caught its vision, especially in communities where our work is new and our spirit adolescent, should feel its responsibility one of joy to help all neighbors know that to hold this faith seems to him who holds it beyond all doubt a thing of privilege, and never to cheapen its worth by demeaning negations or flaunted disregard of faith's fundamental seriousness.

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TO WHAT degree is utter freedom of speech compatable with consistent Congregational polity? Some of our friends have recently given evidence of considering this a very pressing problem. We are not so much worried,—yet deem it an interesting study. It is involved in a communication by Mr. Dawson published elsewhere, commenting on an article appearing in our December number from one of our editors According to the Congregational ideal, a church is what its people make it: none other. No priest shall dominate with ecclesiastical tyranny of ceremonial or institutional authority; no prophet shall fetter the freedom of the thought or impulse of the people with his authoritative canon of truth-formulary. The minister is simply one of the congregation set apart to teach and to lead; but laymen and preacher alike share the fundamental privilege of freedom in faith and action, with all the responsibility involved in that freedom.

OF COURSE the freedom of the preacher to speak as his own conscience and reason impel him is coincident with the right of his people to think and act in accordance with their reasons and consciences. What if they do not agree? Inevitably the people must find a new minister whose vision and faith agree with their own, or else give tacit support to the utterance of faiths which they believe not to be true, and the furtherance of causes which they deem unworthy. The minister must seek a new people whose views do substantially agree with his own,—or else starve. Or rather, of course, his way out may be the abandonment of his ministry for some less congenial but better paying occupation. And this situation, must inevitably involve incessant temptation to the minister whose views are at variance with his people, to stifle his convictions in order to retain pecuniary support. It is to this issue that our correspondent and others in our own columns and those of other denominational periodicals have recently turned their attention.

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WE should feel very dispondent if we believed this problem as serious as some of our friends imagine it. On the whole we believe that most people are more reasonable than some people think; and a reasonable minded minister and a reasonable minded congregation can always find a self-respecting basis of fellowship in service, even when their points of view seem to differ radically in some things, where a spirit of genuine service is dominant over arrogance of opinion and stubborness of prejudice. And we speak from considerable observation. From that observation we have discovered a significant contrast of procedure between the prophet who is genuinely inspired with a passion to win souls to a noble cause and those who are simply intent on having a good time with their vocabulary.

FOR one thing, we note that trouble between minister and people as to freedom of speech is almost always an issue of manner of speech rather than substance of speech. The prophet whose essential passion is to persuade people to a larger vision, and makes that vision broad enough, and persuasive enough, is not usually the one most persecuted by reactionary tyrants in the pews. Because his motive is to persuade, he wisely takes some pains that the people whom he wishes to persuade have not their hearts hardened against him. Because the cause that he pleads for seems to him a holy one, he takes some pains about it that it be clothed with some beauty of holiness, and not always decked in repellant distastefulness. But chiefly he discovers that the greatness of his truth demands that it be greatly related with other aspects of truth, and not held in meagre, narrow and partisan-cramped separateness of application; that in its larger relations and wider ranging sympathies of faith it may find its way of entry in some men's souls by other roads than that which may seem most direct to himself. Of course this means simply common-sense. The persecuted prophets are very often rare and noble souls; but very often indeed their rare nobility is impeded by a certain affliction of bigotry, partisanship and cantankerous unsympathy with those most needing their conversion. Their eloquence is of the sort effectual mainly with those already convinced. They have their hard times not chiefly because of their radical idealisms, but because of their maiming manner of self-conceit.

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ANOTHER thing we have in mind is suggested by a merging of Mr. Gebauer's main proposition with a comment of Mr. Dawson's. Mr. Gebauer suggests as a way out, that ministers be trained for an avocation, so that they need not be dependent on pew-holders for their family's support. Then shall they have full privilege of saying to the pew-holders just what they ought to hear, whether they will pay for it or not. Mr. Dawson finds reasonableness in this idea, though some difficulties in its practical application, and lays stress on the essential difference between the function of the prophet and of the priest. We recognize this distinction, though we prefer the congregational word, "minister," because the term "priest" connotes some things not congenial to our way of thinking. But between the functions of prophetic utterance of the truth, and the pastoral ministering to the spiritual needs of one's people there is a real distinction. And the troubles now chiefly under discussion lie in the realm of the prophetic responsibilities of the preacher. But now suppose the modern prophet take frankly for his *avocation* the ministerial function! We mean this seriously. We know that to some progressive minds the pastoral offices seem old-fashioned, trivial, and below the worthy attention of a prophet fired with holy vision. But then, peddling life-insurance, cultivating onions, and raising chickens also have some commonplace associations, and old-fashioned pastorliness is no more distracting or time-dissipating than these,—even for a great prophet's avocation.

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THE point we make is this:—and we speak from observation. The minister who has won the personal interest, sympathy and respect of his people outside of his pulpit, simply through his neighborly and pastoral intercourse with them, the man whom they have learned to know as not simply "a man of one idea," but a man of many human sympathies and interests, the man who has found his way of so winning the personal confidence of his people that "on the whole" they have found him sensible, sane and fair-minded, —from their point of view,—is the

minister from whom any normal congregation will "endure" much more that they don't quite like in pulpit radicalism, than from the minister who is just a "prophet aloof," with only his one idea to deal with. When we come to think of it, the great prophet-preachers of our faith have not been the men most troubled in their relations with their congregations. Channing had a vision much beyond that of his people, and some of the things which he said grieved some of them sorely. He dared to say things strongly in defiance of their prejudices; but he never lost his standing with them. Theodore Parker had trouble enough with neighboring ministers and neighboring congregations; but he never lacked of a hearing or of adequate support. We think of some eager prophets of the latter day, whose boldness of prophecy has been splendid,—and outrageous, according to some men's thinking; but they are not the men who are raising onions or peddling life-insurance, or doing day-labor in melodramatic spot-lights. They have said things frequently which their "best people" did not like. But because it has been their unconscious avocation to make their people like their minister by personally knowing him in intimate relations,—their prophecies have been heard and have brought forth fruit. We honestly believe that the onion-raiser or chicken farmer who is a prophet "on the side" could not have either the power or the independence of prophecy which such a minister has.

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THE final issue of it all is this: the work of the modern minister is serious business, which cannot be done on half-time or with distracted mind. It requires the best that is in a man, pretty nearly all his time. If he must have an avocation it must be for purpose of recreation and not pot-stoking. It was Paul, not Jesus, who was a tent-maker,—and Paul had his limitations. The work of the ministry is indeed for righteousness, justice, humanity, a diviner sympathy and spiritual reality,—and that optimism of progress which is tremendously serious business. In an age of much specialization the minister must not lose the fine distinction of his glorifying mission. Our world is a larger and more complex world than that of Jeremiah, Savanarola, or even Theodore Parker. The rougher part of prophecy may well be left to those of another specialization. There was crude economy when the same ax was used to fell the forest tree and to shape the finished timber for the building; and to employ the same tools to quarry the rough marble block from its mass and finish it to its last high attainment of sculptured art would betoken low-developed artisanry. The work of the church has very much to do with the progress of mankind in thought, social readjustment and civic integrity. But the coarser work of theological controversy, social reform propaganda and polical agitation can usually best be taken care of by those specialized for such activity. Thank God, the company of such is not small,—it is resolute, alert and splendidly equipped, in our day. The minister of the church helps such workers most, not perhaps by crowding to their work-bench to try at their specialty, but by making the efficiency of the church in its own sphere so genuine, persistent, consistent, and finely discriminating in the essential verities of truth and right that there can be no mistake where its message points, in the great issues of the day.

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WE HOPE that the new Governor of New York will prove as good as his program. The promise is of distinctively different quality from that which attended the beginnings of his predecessor's administration two years ago. Gov. Sulzer is not a "High-brow." He has never been identified with the more select circles of New York reformers, and

politics has been his sole business for many years. We must not expect of him all the refinements of City Club civic virtues. He has a reputation for a somewhat histrionic type of "pure democracy" and spectacular independence which is not always to the taste of more sensitive progressives. Still, a little self-consciousness of virtue is not always a bad thing in politics, and Gov. Sulzer's public record has been clean and manly. Fortunately, now is the time when it would be great politics to have a dramatic break with the Sovereign of Tammany Hall, and Mr. Sulzer is not temperamentally the man to miss such a chance. The old-time party Boss is sure to have a bad time of it everywhere, for the next few years. He is decidedly out of fashion; and the progress of a higher idealism in public service, while nowhere near millenium arrival, is still forcing some things to become obsolete that used to be taken sadly for granted. The success of Gov. Sulzer to make good with his program of independence will depend largely on the degree to which the ideal of political rectitude is kept persistently urgent among the average voters of his state; and in the making of public sentiment every intelligent man and woman has immediate responsibility,—beginning the the day after electon, and lasting with unabated vigor to the very end of the next campaign. The most dangerous time for political reform is always just after a conspicuous reform victory. Eternal vigilance will be profitable about now.

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THE Isles of Shoals Summer Meetings Association has ventured a daring proposition. It proposes to purchase Star Island outright, and assume full financial responsibility for the conduct of the Oceanic Hotel. We do not profess to know very much about the hotel business, and have never had the privilege of being identified with any business enterprise that did not harvest more deficit than dividend; so we speak with chastened diffidence as to the financial aspects of this undertaking. But we do know something about the Isles of Shoals Meetings, and we know that the sort of success which they ought to attain is absolutely dependent on a new control of the hotels there. The sore handicap of the past has been the uncertainty,—and sometimes worse! —which has attended the housing problem. The scheme which the Association's committee puts forth seems to us very well advised, and we hope that it will receive heartiest co-operation from the Association members and other friends. Especially from the view-point of the Sunday School Institute is it important that our control of the Island be secured. This is not a mere denominational luxury, but a denominational necessity, which rests upon us as an urgent responsibility and opportunity. The Secretary of the Committee having this matter in hand is Mr. Carl B. Wetherell, 9 Hilliard street, Cambridge, Mass., and copies of the circular setting forth the new project can be obtained from him.

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The greatest danger to the church in America today is that people think ministers preach, not what they believe to be true, but what they believe their congregations believe they ought to believe to be true.

LYMAN ABBOTT, at Andover Theological Seminary.

———o———

**MY TASK.**

By Grace Schoettler.

Grant strength unto my need, O Lord,
That I may fill in full accord
This place Thou gavest; this I pray
I worthy prove my task to-day.

My atom-work with Thee hath part,
A pulse-beat of creation's heart,
Nor dare I whine nor shrink nor fail,
Lest my small part, Thy whole assail.

Nay! Joyfully I work this day,
These puny hands Thy will obey;
Grant me but strength unto my task,
I toil with Thee! 'Tis all I ask!

—Buda, Illinois.

# A Modern Conception of God

By J. E. Williams, of Streater, Ill.

*A Discussion of an Assigned Subject, "The Function of the Church in the World To-day," at the Illinois Unitarian Conference at Urbana, Illinois, October 9th, 1912.*

"THE Function of the Church in the World of To-day," is fundamentally what it has always been, namely, to stand for the eternal as against the transient, the universal as against the individual, the worshipful as against the merely cognitive or critical, and the normative as against the lawless and the accidental. In other words its business is to stand for God.

Man's fundamental defect is his sense of limitation. He feels himself isolated from the universe. He is cut off at birth from what preceded him, and by death from what is to follow him. As an individual he is cut off from other individuals; as a particle of matter he feels himself distinct from the totality of the mass. He feels his detachment intensely. His isolation is all but complete, and his philosophy and his ethics reflect his atomistic view of life. He becomes individualistic, self-centered, selfish. His motives begin and end in self. He can find no logical justification for other-regarding conduct; no compelling reason for over-individual acts. The magnification of the ego becomes the chief end of existence, and outside the thin membrane that encloses his protoplasmic mass he finds nothing in space or time, behind, before or beyond, that really grips him as part of his own existence. And so circumscribed his inner life becomes poor, barren, sterile. He eats himself up trying to find pleasure; consumes his own protoplasm trying to make it yield new sensations. Politics, business, social life become a mad struggle of savage egos; society, as Carlyle says, "Anarchy plus the constable."

Let me give a intimate illustration. Here I stand approaching sixty years of age. In ten years more this life, according to common expectation, will have ended.

What shall I do with my ten remaining years? Relieved of the burden of bread winning, with no dread stress of daily grind to urge me on, what shall I do with the power that yet remains? If the satisfactions of self are the chief objects why continue when with waning health and power no satisfactions remain?

If you tell me to prepare for immortality, for personal survival of death, I will answer that I have found nothing as yet bearing on personal survival of death that has any appreciable weight in influencing the motives of my present life. On the contrary I find my interest in the whole question diminishing, and I seem to have grown indifferent as to whether my life is to continue or not. Obviously no adequate motive is to be found here.

The leading minister of our town told me that he had been visited recently by a man who had just lost a fortune suddenly under dramatic circumstances of half a million dollars. The man had put every interest of his life, every energy of his soul, into its accumulation, and was beside himself with grief, remorse, despar. It is in such times that men turn to religion, and so this man went to the minister for help. I asked the preacher what he said to him and he answered; "What could I say

to him? The poor man was frantic. How could anything be said under the circumstances that would do any good?" And I replied; "Then your religion is a failure."

I don't blame the minister. He was too honest a man to deal in pious platitude or religious bunk. The question is: Is there anything that can honestly be said when motives fail and life breaks down? Is there a larger life from which men can draw new access of power, and is there any way of connecting them with it? If there is we have found at once the reality we can call God, and the cure for the ego-mania that afflicts the world.

## THE RE-DISCOVERY OF GOD.

I believe the world is slowly coming into knowledge of such a source of power. It has not clarified as yet into a clear-cut conception, but it is looming up vague and large and overshadowing. The great work of this century will be the re-discovery of God, and the re-vivifying of the church. The first stages of the work will be negative. Like Buddha of old we shall first have to show that the ego is an illusion. We shall have to shatter the idol of self. We shall have to show vain man that he is only a transmitter of the stream of life; that all of his possessions have been created by others; that not a thought or a feeling that animates him but has been thought and felt a million times before by long forgotten ancestors; that even his most intimate moods and desires are only the echoes of the passions and ambitions of men whose individualities are lost in the ooze of that great River of Time in which he is but a drop.

Man, a self-made creature? Why, of himself he is less than a gibbering idiot. Nothing is there he can call his own. Neither body, nor mind, nor language, nor society, nor race, nor color, nor creed are his. Even his body is only a fleeting aggregation of cells, which may change him or dissolve him at any moment without his consent. An eddy of dust in a wind storm, a bubble of water on the stream, have as much right to be proud of their autonomy as ego-centred man.

The teaching of the Buddha which swept over Asia 2500 years ago and made it mild is being confirmed by the science of today. Says the master, "The ego-self is an error, an illusion, a dream; an attachment to it will produce egotism which will lead to misery. So long as the illusion of the self is upon you, you cannot reach Nirvana."

Thus far the teachings of the Buddha. But we cannot rest here. The cure for limitation is not extinction but enlargement. Man is not a piece cut out of the totality of reality, an atom eternally dissevered from the continuity of being. Had the Buddha lived today he would have changed his remedy for ego-mania. He would have discovered that the cure for the little self is knowledge of the big self. Not a pale abstraction like the Atman of the Hindoos, but a living, growing, pulsing self, as big as life, and co-extensive with the cosmos. He would have seen that man is a cell in a great organism; he would have pursued the steps that link him to the primordial protoplasm, and back of that to the original star dust. For this continuity he would not depend on imaginative or conceptual processes, but he could literally see the actual somatic structures that cement past and present life into one organism. The child would be seen to be the union of two cells carried forward from the bodies of the parents; literally parts of the parental flesh, to which nothing has been added but atoms and influences from the outside world. The bodies of the parents would be perceived to be made in like manner from the cells of their begetters,

and so on to the beginning of life—a chain of cells as complete and continuous as those which unite my foot with my body, my hands with my brain.

Not only is man a physical organism that stretches back in linear continuity to the beginning of life, requiring all intervening links and processes to complete his entity, but his mental and emotional being is similarly continuous. All the billions of tremors and vibrations that have shaken his psychical nature have recorded and transmitted themselves, and the human consciousness of today is an epitome of all the subjective experiences of the past. Not alone in his conscious processes does he become aware of the wealth of ancestral experience summed up in him, but deep in his subconscious memories, in his reflex and involuntary reactions, in his vague and unreasoned instincts, are recorded the traces of a pre-historic, perhaps pre-human life.

I, as I stand before you, am all of these. Not only the resultant and summation of these, but literally I am the focal point of a being whose physical body stretches back into the unthinkable past, whose mind vibrates with energies set in motion countless ages ago. Like the star whose shimmerings started to meet your eyes centuries ago from out of the deeps of space, do the souls of men send their vibrations across the deeps of time; and the soul that speaks to you today shivers with energies imparted by souls that are buried in the unspeakable abyss of time. Only the angle that comes within your field of vision can you perceive, but the body and soul that stand before you stretch back into immeasurable vastnesses of the past and extend into the deepest reaches of time. All of that am I. And the eye that fails to take in the immensity of that vista is unable to see me as I am, or arrive at any true knowledge of the human ego.

Not alone has time taken on a new meaning to the modern man, but space has become no less awe-compelling. Throughout the un-imaginable outreaches of the cosmos he feels the thrill of an answering life, a sentiency corresponding to his own. In all the multitudinous and uncountable forms of life, human and sub-human, he finds that each individual has a history as ancient as his own, that each is a rill in the stream of life that has its origin in the unknown past. He finds such innumerable ramifications, such forkings and inter-connections, that the whole complexus seems like an interrelated net-work only to be conceived as an organic whole.

## ALL LIFE IS ONE.

And again he is not dependent on processes of abstraction for his unification. He perceives it in the bifurcation of the life stream when new species come into being, in the leap of the "sport," from lower to higher form, in the whole history of the genesis and development of the various appearances which the life substance assumes. All life is one. In space as well as in time we find the same linkage; in its higher aspects presenting the same continuity of being, the same solidarity of substance, the same fluidity of movement within the same unified existence. Psychically and physically man is part of one great continuum. On the same evidence that he believes in the existence of other human beings, he believes that life processes everywhere have subjective qualities corresponding to his own. Whatever of soul there is in himself that same souls exists, potentially or actually in every cell aggregate of the life substance. Conceivably there may be groupings of life substance, or other media for life's manifestation as superior to man as man is superior to the amoeba. But by warrant of the same inference that

entitles us to believe that the most distant star is made of similar elements to those in the earth and sun, we have a right to believe that the remotest or most transcendent forms of life have in them that which corresponds to the movements of our own hearts and minds. So that in ourselves we have traces and foreshadowings of what life may mean in its highest manifestation; and in ourselves, it may be, is registered the will of the Life Force, the Word of God to man.

## SUMMARY OF THE ARGUMENT.

No doubt you have seen ere this the conclusion toward which this discussion is tending. It is this:

1.—Man is a cell in an organism that is co-extensive with time and space.

2.—This organism, in its totality, is the reality that best answers the human need expressed in the word God.

3.—The function of the church is to cure man's sense of limitation by bringing him to a realization of his relation to this Cosmic Organism, this Totality of Life, which is God.

According to this view God stands related to man about as man is related to the myriad cells that compose his body. It may be assumed that those cells are more ignorant of their relation to John Smith than Smith is of his relation to God. If they knew that their totality constituted the ego of Smith is it not likely that the knowledge would profoundly affect their behaviour? Would not their conscious co-operation greatly help the collective life of the aggregate? Would it not greatly enlarge and extend that life? Would the egoistic cells be as likely to set up independent aggregates of their own—boils, tumors, cancers, and the like? Would they not try to make the life of Smith triumphant and eternal?

## A REGENERATIVE GOSPEL.

Whatever may be said of the effect of that knowledge on the cells, no one will doubt that the influence of such knowledge on man would be tremendous, world-changing. Cured of his defect of limitation, freed from the illusion of the ego, the vices of individualism would cease, and the face of the earth would be changed. The whole aspect and range of man's interests would be transformed. Instead of seeing himself as the creator of a fortune or a career, the strong man would see himself as the creator of human society, a co-builder with God of the Cosmos. The artist genius in him would be freed, his brain would be fired with grandiose conceptions of human destiny, his heart would throb exultantly with the mighty visions outstretched before him, and his hand would be nerved to joyful, untiring, unsordid labor in objectifying those dreams in the fabric of human society. He would feel himself not only as the vehicle of the past achievement of the race, a transmitter of the life impulse, but as one in whom life burst forth into new blossom, as a "sport" in whom the Spirit of Time was bringing to birth a new power. He would feel himself as adding to God; as one creating new forms, new constructions of life, of enlarging being by something that had not existed before.

## A GROWING GOD.

For, be it understood, under this view God is not a static being—pre-existent, absolute, complete from the beginning. God is unfinished, God is growing, God is yet to be greater than he is. And it is in his co-operation in the growth of God, in helping God to realize his own will

and purpose—perhaps not yet fully known to himself—man is to find his chiefest joy and salvation.

A great conception this I have tried to adumbrate to you. Not mine, but a composite sketched on my mind by thought currents pouring in from the modern world, synthesized by my reflections thereon. Much of the old conception of God is absent. The ontological question, the first cause, the one and the many, the finite and the infinite and other problems are left to the metaphysician to solve—if he can. But such glimpses of God as are revealed here are based on indubitable fact, and have the warrant and authority of science. The faith that can rest itself on them will never find the ground slipping under its feet. Other and perhaps infinite enlargements of the God concept there may be; other connections with God may be found, mystical emotional, or ratiocinative—and their validity is not questioned here; but at a time when "God is not in his universe," "and all is not right with the world"—to paraphrase Browning—this conception is offered in the belief that it will meet the demands of modern thought, will do the work in the human soul that the old idea of God in its time performed, and will restore to the church its old function, dignity, and usefulness.

## GOD WANTS MORE LIFE.

Concluding as I began, let me say that "The Function of the Church in the world Today" is to stand for the eternal as against the transient, the universal as against the individual, the worshipful as against the cognitive and critical, the normative as against the lawless and accidental. It is to cure man of his sense of limitation, to free him from the curse of a soul blighting individualism, to prove to him that he is an indispensable and inseparate part of a Supreme Organism whose body fills space and time, and whose soul animates the Cosmos; that he is a co-worker with this Organism in the building, not of houses, palaces and possessions for the prisoning of the self, but in the uprearing of communities, of nations, of civilizations, that the life of this Organism is one with his own life, and that it is revealed in every throb of his own heart, every thrill of his own nerves. Its constant cry is for more life, higher life, better life, and the chief end of man is to obey the call of God and to make his own life larger, freer, nobler; not merely to transmit the life of the past unimpaired as its wealth flows through him, but to make it richer, fuller, finer because he has had the happiness to be chosen as its channel.

Thus to live is to worship; thus to live is to experience God-consciousness; thus to live is to find salvation. The church that can impart this salvation will have found its reason for being, and will no longer have to depend on the momentum of the past, or to grope around for new functions to justify its existence.

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# THE SOUL'S CRY

By Gwynn Myrick.

O God, my God:
Soul of my soul, and Beauty of my being!
Help me, that in my spirit's eager quest,—
Rash, resolute, restless, soul-ransacking,—
To find some Thought of thee that may yet satisfy,
I lose not Faith in thee,—lose not Thyself,
Searching for thy shadow—which is Thought.

# The New Unitarianism and its New Pastorial Relations

By Rev. Frederick R. Griffin,

*Minister of the Church of the Messiah, Montreal, Canada.*

AMONG the many institutions of religion which have come down from the past and for which we may well have a lively sense of gratitude, is the office of the pastor, which, after the lapse of many centuries still bears the ancient meaning of the watchful shepherd of the flock. The functions of the office have been variously interpreted throughout the ages, but in all, there has been one and the same spirit of the sacrament of personal service. The history of this institution is the golden chapter in the life of the Christian church; the chapter which carries us back to the heart of Christ and in which he is the most alive.

The antiquity and the sacredness of the office invest its bearers with a rich opportunity for the kind of work which the true minister of religion values above all others. The simple fact that a man has consecrated himself to the ministry at once permits him to enter where ever he may serve. He goes not with the authority of an officer of the law, but with the freedom of the friend. Because he is priest or minister, he may enter and he is received. If one is sick he *sends* for the physician, but the pastor waits not to be bidden; he may go at will. Wherever there is trouble, sorrow, need or any other adversity, the minister may go. Centuries of custom have opened for him the doors of the poor, the aged, the hopeless, the broken hearted. Because he has consecrated his life to a calling, he may be a shepherd. He may be prophet also, communicating truth to the many in public assemblies or to the few in private places, but by virtue of his office, he has the added privilege of personal service wherever he may desire to go. I count this a heritage which none can receive without a glow of warm-hearted gratitude.

Fiery and valiant prophets and self-effacing fore-runners of prophets are alike in this, they find no keener satisfaction than in being able to come near enough to men to be of some real service. Moncure D. Conway tells of his early ambitions to bring all the nations of the world into a federation of peace, but in his old age he found his sweetest joy in bringing a smile to the face of a little child. This old age joy is in the heart of young as well as old, and nothing cheers and dignifies and strengthens the work of the minister of religion as the bountiful opportunities which his office permits him to see and to meet. No annual reports to congregations can contain the record of his richest hours when he went with the freedom of a friend and when he was received with the confidence of a friend.

All honor to the prophet;—never was his office so vital to the needs of men;—never was there such great demand for bold, militant, passionate enunciation of truth as today; but, by the side of the prophet ever walks the pastor; his office is his treasure; he may go wherever there is a chance to be a friend.

I do not know that the new Unitarianism has changed the spirit of this office, but I do know that the new Unitarianism offers a providential challenge to sustain the office with new ardor, and with a new sense of what it is to serve.

The most common pastoral relations are *within the parish.* It is of these relations that one usually thinks when the work of the pastor is mentioned. Let me first speak of these. Through the traditions which enrich the work of the ministers of religion, the pastor is a frequent

visitor to the homes of his people. He goes whenever there is the joy of birth and tne happiness of marriage, or whenever there is the sorrow of death and the heartache of moral tragedy. He likewise goes when there is no immediate cause; goes as a friend that he may know his people better and keep in touch with their interests and needs.

The demands upon his time and strength have, however, so greatly increased in recent years, that the round of regular visits often becomes a rather serious problem, and a problem which has been met in not a few churches by the abandonment of systematic calling. With this solution I have no sympathy, believing that the opportunities for real personal service are best met, not by the pastoral visit at the crises of experience alone, but by the intimacy which can only be promoted through seeing people under all conditions. Our people do not wish to see their minister at the heights and the depths of life alone, but also under the normal conditions. When he comes to them it is as friend and not as office bearer, and how can he go as friend unless he is habitually friendly and habitually in touch with his people? All this is well understood, but it may not be well understood that the people can safeguard the time and strength of their ministers so that they can maintain the custom of regular visiting. If our churches are so organized that the minister bears all the burden of administration; feels responsible for the performance of the duties of all or many of his church officers; is drawn into parish finances; the care of all auxiliary societies; if he is the church advertiser and practically the church clerk, he is forthwith prevented from doing the work for which his office is maintained. A wise congregation will see to it that the minister is left free to do the things for which he is fitted and which others cannot do as well as he. Instead, then, of forcing ministers to abandon the pastoral work within the parish, the congregation should, in justice to the purposes of their churches, take upon themselves every possible detail of administration that the minister may continue his larger work of friend at large in the parish.

It is unnecessary to speak of the inestimable advantage to the minister as prophet, of just this contact with all sorts and conditions of men.

The minister must be the leader, and he cannot lead the movement toward more democratic churches,—more friendly, homelike churches, by virtue of his intellectual or even his spiritual message. It was my good fortune to succeed a minister who did an immense amount of good, and who has left a wonderful influence. He was a gifted preacher; one of the most gifted in our denomination. He was a scholar and a man of picturesque culture, but the service which was most valued and which is having its effect still, was rendered as pastor, in the homes of his people.

We devoutly pray that the new Unitarianism will call forth many new and powerful prophets;—that is our supreme need today;—but the new Unitarianism will fail of its best, if it minimizes the office of pastor within the parish.

But there are other relations; relations outside the parish, and I cannot see that these are new, but they offer alluring opportunities for the finest type of service. What are these outside relations but human needs, wherever found? They open before us in every social problem, the ancient and the modern. Wherever there is a wrong to be righted, an injustice to be overthrown, misery or vice, a cripple, a neglected child, a hungry man; wherever there is a pitfall of crime, *there* are relations waiting the minister of religion. Twice each week he can be the prophet of social purity, social righteousness, social justice, but somewhere each week he must find

the time and strength to be the social worker. The influence of his environment among cultured people, as is often the case of the Unitarian minister, among rather well-to-do, comfortable folks, has not infrequently been effective in keeping many of our pastors away from actual work among the victims of our social disorder.

The New Unitarianism must see its ministers with unbroken faithfulness in their pulpits of a Sunday, and with equal fidelity in the streets, or jails, or factories, or wherever there is need, upon a Monday. In a word, it is the clear task of the pastor to get into some social work; not by sitting upon boards, or committees which direct others, but to engage in active human service. And *there* is the supreme opportunity to try out his gospel, to inspirit his soul and to separate him from his professional eccentricities, his doubts and fears. Perhaps, only, as he becomes a participant in the sorrows of others, or the co-operating friend of the miserable, can he really see how to lead his own congregation.

The new Unitarianism asks not for seers alone, but workers; not for social prophets alone, but social pastors; — ministers who know the needs of hand workers, not through books, but through comradeship; ministers who are not afraid to acknowledge that some of their flock are in jail and need to be visited; ministers who will forget their dignity and remoteness and do their part in clearing the foul drains which are polluting the air of the great social temple. Such pastoral service as this will make our ministers prophets of a pastoral gospel, and perhaps enable such churches as are *afflicted with prosperity* to become more democratic and become more hospitable to the all sorts and conditions of men for whom they pray. It is inspiring to sing "Onward Christian Soldiers" but what we want more is *to go to war,* and the standard bearers ought to be the pastors of Christ's flock, who recommend all the graces and virtues to their congregations.

There is now a third phase of this subject. We have seen the opportunity which the office offers the minister; seen his task within and without the parish, but in the New Unitarianism, the distinction between pastor and people must grow ever less and less, until it is recognized that the obligation of the minister, as pastor is representative of the pastoral function of the congregation, which comes to the church to be ministered unto, but which goes out into the city to minister.

Again, I find little new in the character of these relations. The old Unitarianism, as the old Methodism or Presbyterianism sent forth from its altars, its faith strengthened worshippers to engage in the work of the world; but in these modern times, the call is louder, and if the outward need is not greater, then it is more imperative, because of the expanse of the inner ideal.

Perhaps the new call is actually new. To be pastor, after the pattern of the Good Samaritan of old, still holds force, but a new type of pastor is needed; one who will soothe and sympathize, who will bind up the broken hearted and feed the hungry;—but much more than this, —one who will so urge his service that hearts shall no longer be broken and so that the hungry shall be able to feed themselves.

There are signs which point to a new Unitarianism, which will not be unappreciative of the prophetic need, the generous service, the heroic character of the leaders of the past, but which will throw off the complacency, which too long has kept us from advance in faith and service: and this new Unitarianism must be new in life; first life in the spirit and then life in human endeavor, giving fire to our prophecy, democracy to our churches and the passion of Christ to our redemption of the world.

# The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

*English Poetry and the Social Question II.*

LAST month, I discussed the poetry of Thomas Hardy, Rudyard Kipling, and William Watson, from the standpoint of the social question, and found that only in the last author, and in him only on occasion, was there any recognition of that great movement of reform which constitutes the dominant feature of our age. It may be remembered, however, that I held out hope of finding a truer note in the writings of such younger men as Stephen Phillips, Alfred Noyes, John Masefield, and W. W. Gibson, who remain to be discussed this month.

*STEPHEN PHILLIPS.*

It must be admitted, however, that, at the outset, we encounter a disappointment. Of Stephen Phillips it is difficult to write, so closely must regret be mingled with admiration. When first this young man burst upon the English-speaking world with his "Christ in Hades" and "Marpessa," and his dramas "Paolo and Francesca" and "Herod," it seemed as though a star of the first magnitude had arisen in the poetic firmament. In general sweep of thought and beauty of phrase nothing finer has been seen since the days of Tennyson; while in glow of imagery, he surpassed anything, in my judgement, since Shelley. This early burst of splendor suffered a slight eclipse in "Ulysses," only to return to its original power in 'Nero'' and some of the poems, such as "Endymion" and "Launcelot and Gueinivere." Of late, however, Mr. Phillip's writings have suffered a something more than partial eclipse, and it seems probable that he has already done his best work.

The explanation of Mr. Phillips's decline is perhaps parallel with that of his absolute neglect of the social question—namely that, more than any other poet of his day, he seems utterly removed from all contact with the life about him. One searches his works in vain for any hint that he is living in the England of the twentieth century, or has any understanding of even the most commonplace problems of practical existence. Now and then, as in "The Wife," "The Question," "Faces at a Fire," he seems to come within speaking distance, at least, of the lives of modern men; but in these writings the artificial effort is apparent in every line. Mr. Phillips is happy only when walking on the magic shores of antiquity, or dreaming in the fairy groves of legend and mythology. It is only when singing of Marpessa and Endymion, in the "Quest of Edith'' and the "Farewell of Launcelot," that his lines glow with a truly divine fire; and only when telling the tales of Paolo, and Herod, and Iole, that his verse rises to the heights of inspiration. Of the joys and sorrows of the English peasantry, which Hardy pictures with such power—of the glory of English imperialism, of which Kipling is the poet-laureate, —of the wretchedness, on the one hand, and the heroic patience on the other hand, of England's toiling millions, which have so stirred the conscience of the nation during the last decade, given rise to a whole new school of statesmen, novelists and essayists, and touched the hearts of such an older poet as Watson and such younger poets as those yet to be mentioned—of all this, he knows nothing. Ancient and not modern times are his concern. To revive Dante's story of Francesca, to repeat Homer's epic of Ulysses, to parrot Goethe's tale of Faust and Margaret, to tell over again the story of

> "Old unhappy far-off things
> And battles long ago"—

this is apparently his sole delight. In work of this kind, it must be admitted, Mr. Phillips has revealed a poetic power which has been equaled by none of his contemporaries, and only the greatest of his predecessors. But this is ground which has long since been deeply plowed and widely sown, and it would seem as though no more great harvests could be grown thereon. Alas! that so noble a genius should wander in fields which, though strangely beautiful, are yet so unreal!

*ALFRED NOYES.*

In Alfred Noyes, we have England's greatest poet, from the standpoint of promise at least, if not yet of achievement. When one remembers that he is but thirty-two years of age, one realizes that his writings are already remarkable, both in quantity and quality; but it is for his promise that he is still chiefly interesting. So far as can be judged at present, this man seems to be possessed of every attribute of the great poet. Most conspicuous, perhaps, is his unrivalled versatility. In his three volumes of short pieces are numerous lyrics and songs of great variety and charm. In his "Flower of Old Japan" we have a piece of sheer fancy, which is as strangely beautiful, and quite as unsubstantial, as a Japanese print. In "Drake" we have a poem which is not inaccurately described as "epic." And in his last published work, entitled "Sherwood," we have a five-act play, of wonderful poetic beauty, and of real if not extraordinary force. Next are we impressed by his mastery of poetic forms, which explains of course his range of versatility. Every type of rhythm from the severe measure of "Drake" to the dancing stanzas of "The Organ-Grinder," and the chaste simplicity of "When that I love a Maiden," seems to be equally at his command. In certain directions he is undoubtedly surpassed by some one or other of his contemporaries. Kipling is his rival in sheer drive and power; Phillips surpasses him in the gorgeous splendor of his blank verse; Watson is his peer in elegiac and sonnet forms. Only in the flow of song is Noyes perhaps supreme —surely no singer since Moore can here be compared with him. But whereas these poets excel in some one poetic form to the exclusion of others, Alfred Noyes is master of them all. Here is he a true successor of Swinburne, whose gift of word and phrase and stanza was so remarkable.

Only in clearness, originality and sweep of thought did Noyes, in his early years of poetic achievement, seem to fall below the best standards of his art. Many of his early pieces—as for example nearly the whole of "The Flower of Old Japan" —while beautiful as "music to the ear," semed not to contain a single idea. We can read whole pages together, without a thought being awakened in our minds. In his later work, however, Noyes has given evidence of being a thinker as well as a singer. "Drake" is a superb narrative, entirely aside from its poetic beauties. "Sherwood" also is a splendid conception. And certain fugitive pieces, which have appeared within the last few months, such as the poem on "The Origin of Life," and the lament over the late Samuel Coleridge-Taylor, reveal a depth of passion and power of thought hitherto unsuspected.

And with this change has come, as by the same impulse, a consciousness of the social question and its poetic possibilities. Not until "The Golden Hynde" did Noyes give to the world a line which was other than sheer fancy or reminisence. In this volume, however, appeared two war pieces—"In Time of War," and "To England in 1907"—which showed that a new vision had dawned upon the poet's mind. In "The Enchanted Island" appeared several poems which revealed a deeper feeling and a clearer thought in this direction. Suggestive at least, if nothing more, are "The Newspaper Boy" and "The Electric Tram." But far more than this is that wonder-

ful poem, "Rank and File," in which the poet as a singer of the social revolution may be said definitely to have "arrived." Nothing that I know of in our time compares with this as a poem of the day and hour. Not since Wiliam Morris has so true and great a note been struck. And that this is something more than a fugitive note is shown in the drama of "Sherwood," where there appear all unexpectedly such vivid lines as these:—

"Sir, I have great doubts
About this world, doubts if we have the right
To sit down here to this betrothal feast
And gorge ourselves with plenty when we know
That for the scraps and crumbs which we let fall
And never mind, children would kiss our hands
And women weep in gratitude. Suppose
A man fell wounded at your gates, you'd not
Pass on and smile and leave him there to die.
And can a few short miles of distance blind you?"

Noyes may, if he will, be the poet of the social question for which we are looking. Here are the power and passion. Now only is needed the sight, touch, the sympathy of man with man. One suspects that the "few short miles of distance" are still between him and his fellows. But if these but disappear, our longed-for poet will be here!

*JOHN MASEFIELD.*

With John Masefield, we enter a different world from that of either Phillips or Noyes. Here is unmistakably the world of today, and the underworld at that. In "The Everlasting Mercy," the "Widow of the Bye Street," and "Dauber" (just published), we have poems of impressive originality, native to the soil, and redolent of the dirty, sordid, miserable life of the outcast and neglected millions of our modern day. These pieces, to be sure, all have a note of reminisence. "The Everlasting Mercy" brings Burns's "Jolly Beggars" at once to mind. The opening stanzas of the "Widow" are as suggestive of Hood's "Song of the Shirt" as the closing stanzas of Gray's "Elegy." "Dauber" seems to be a chapter of W. Clark Russell thrown into vivid and striking verse. But the resemblance is imaginary rather than real. These poems are original throughout in metre, phrase, language, and general conception. Masefield is a poet in his own right, and one who has an altogether unique gift of vision and expression. Nothing could be more "of the earth earthy," than the themes and characters of these pieces. Nothing could be more brutal and ugly than his treatment of them in many places. But everywhere, like the reflection of the blue sky in the mud-hole, there appear whole pages of amazing beauty. What could be more perfect, for example, than the concluding stanzas of "The Everlasting Mercy," so full of ecstacy and light? Where, even in the flawless stanzas of Gray's "Elegy" can you find anything better than the simple dignity of the closing verses of the "Widow." And where, in all literature, can you place your finger upon such sea-pictures as those in "Dauber?" You may like this writer, or you may not—it will all be one thing or the other to an extreme degree! But you cannot deny his genius.

It is Masefield's almost primitive power, together with the miserable aspects of life with which he deals, which have led many critics to hail him as the true poet of the social question. This judgement is accurate, so far as his pictures of actual conditions are concerned. Thus shall we look in vain, I believe, for a more realistic description of the brutality and lust which are characteristic of the lowest dregs of our population than that contained in "The Everlasting Mercy." No more pitiful picture of poverty has ever been drawn than that of the "Widow of the Bye Street:"

"She had no wealth nor title to renown,
Nor any joyous hours, never one.
She rose from ragged mattress before sun
And stitched all day until her eyes were red,
And had to stitch because her man was dead.
Sometimes she fell asleep, she stitched so hard,
Letting the linen fall upon the floor,
And hungry cats would steal in from the yard,
And mangy chickens pecked about the door,
Craning their necks so ragged and so sore
To search the room for bread-crumbs, or for mouse,
But they got nothing in the widow's house."

And where can be found a more impressive picture of tenant life in the agricultural districts, than that given by the Dauber in his story of his boyhood life? Here surely is a man who knows, and interprets with wonderful power, "the short and simple annals of the poor." But Masefield is nevertheless very far removed, to my mind, from any real understanding of what we know as the social question. Nothing is more conspicious in his work than the fact that the men with whom he deals are isolated individuals, living their own lives and determining their own destinies, and not members of society, inextricably bound up in the ruthless mechanism of the social whole. His people suffer and sin and die—but, like the son of the "Widow," by their own hand, and not as the more or less helpless victims of a social system, over which they exercise no control. They fight against the brutality and misery of their sordid existence, and sometimes overcome them—but, as in the case of Saul Kane, in "The Everlasting Mercy," it is because of some dramatic event or some gripping emotional experience, that is wholly apart from the dull routine of daily life. They are stricken by tragedies, for which they are not themselves responsible —but, as in the case of "Dauber" it is because of some sudden accident, and not because of the Juggernaut of social injustice. In other words, Masefield does not catch the social viewpoint; and his work is not so closely related to the actual day-to-day lives of men as it would seem on the surface. His poetry is all shot through with the tragedy of striking characters and exceptional events, and not at all with the tragedy of the dull, unvarying, monotonous, killing routine of labor and poverty, which constitutes the very warp and woof of the social problem. With a personal knowledge of the actualities of human existence, and a power of detailed and intimate depiction, equalled by none of his contemporaries, he is still at bottom a romancer and not a realist, and therefore concerned with the dramatic which glorifies the one or two, and not the commonplace which determines, for the multitudes, "the issues of life." His study of the transformation of the drunken bruiser in "The Everlasting Mercy," which is represented as nothing more nor less than an old-fashioned, cataclysmic conversion, is exactly typical of his point of view. All the material for the great social poet is here, but the man who has gathered it, strangely enough, seems not to be the one who can use it.

### *W. W. GIBSON*

What is really meant by the distinction that I am trying to draw between the individual and the social viewpoint becomes plain when we turn to the work of W. W. Gibson, who is suddenly looming up as the supreme social poet of our time. What is remarkable in this writer's work, as presented in his two volumes, "Daily Bread" and "Fires," is his faithful and sympathetic interpretation, in terms of poetry, of what the every-day experience of earning a living really means to the great masses of the people of modern England. In "Fires," Mr. Gibson is not as true to himself as in his earlier book, being here more dependent, like Masefield, upon the romantic interest of situation and character. In "Daily Bread," however, which represents his unique contribution to modern literature, he is the true poet of the working

classes and prophet of the social revolution. Here, in these little three and four page dramas, there is no clash of motive, no wrestling with fate, no struggling of opposing interests and contending personalities, no development of plot, no unfolding of character, almost no story. Here is just simply life—life as it is seen not in the book or on the stage, but in the fishing villages, in the slum, in the factory, in the workshop, in the mine. Here are people whose lives are never caught up in the glory of any striking events, or tinged by any gleam of romantic interest, or shaken by any profound emotional experience, but are simply concerned, year in and year out, with the bitter problem of getting enough bread to keep body and soul together. Here are people who have nothing interesting in their lives except hunger, cold, nakedness, weariness, disease, sorrow, death—and who are so inured to their routine of misery that they have lost the habit of complaint or revolt or even inquiry, and accept their lot as passively as the flower takes the gust of the hurricane or the chill of the autumn rains. The very commonplaceness of the characters and the situations, the very obviousness of the stories which all centre about the ordinary relations of father, mother, child and toiler, the very treatment of the themes, which are only those of unemployment, sickness, daily work for daily bread, are what constitute the book's peculiar power. Go into a factory village, and here in "The Betrothed," "The First-Born," and "The Family's Pride," is exactly what you would be most likely to see. Go into a mining town, and here in "The Night Shift," and "Mates," is exactly what you would encounter. Knock at any tenement door and open, and here, in a half dozen or more sketches, is the picture which you would behold. Here are simply the ordinary occurences of the day—the dull routine of life in the home, and labor in the factory. And in these commonplaces does the poet reveal to us the patience of the poor, the steady courage of the heavy-laden, the plodding perseverance of the weary and the sick, the high-minded devotion of those who do not work and bear the burdens of the world, the undying glory of humanity! Here indeed, as Canon Cheyne has said, is "a new poet,"—and this time in very truth, "a poet of the people." If the social question of our time is ever to develop a poetry worthy of its moral and spiritual content, we may be sure that it will be of the type suggested by these striking pieces of Mr. Gibson.

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Here, now, is our survey of modern English poetry from the standpoint of the new social impulse of our time. It can hardly be said that this survey on the whole is encouraging. It would seem, as a writer in a recent issue of the "English Review" has said, that, "the poets are writing today as they have always written", and are thus failing to respond to the challenge of the hour. It may be that the clergy are not the only men who are living in by-gone ages, and talking dead languages! Certainly we look in vain among our poets—with the sole exception of Mr. Gibson—for any such social prophets as we find in the ranks of contemporary essayists, dramatists and novelists,—as for instance, Bernard Shaw, John Galsworthy, Arnold Bennett, and H. G. Wells. In Watson, however, we have clear notes of social protest—in Noyes and Masefield something more than the promise of the social message—and in Gibson one singer at least who is voicing the cry of humanity. So that we must not be as those without hope. The "choir" for which we yearn will yet appear, and their music, we may be sure, will be "the gladness of the world."

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Rise, come! Known, at last of the nations;—
Even of this thy world, thou hadst in thy keeping.
Thou Sole Sentinal over the dark of the ages!— Love, the Unsleeping.
—JOSEPHINE PRESTON PEABODY.

# Our Readers' Exchange

## THE PROPHET'S FREEDOM

*The Editor of* UNITARIAN ADVANCE:

ANY readers of the ADVANCE who have overlooked an article entitled "Avocation in the Ministry and the Ministry as an Avocation" by the Rev. George R. Gebauer of Duluth, would do well to turn back to page 118 of the December issue. There Mr. Gebauer calls attention to the fact that when a minister derives his entire income from his congregation he is likely to become the mouth-piece of the wealthier members of that congregation, and to say that which he is expected to say regardless of his own convictions if he should permit himself to have any. As a remedy for this state of things Mr. Gebauer suggests that the minister should derive his income from some trade or profession apart from his ministry.

It is not my purpose to controvert Mr. Gebauer's position which seems to me tenable in all its essentials. I desire merely to make a few comments and to draw forth from Mr. Gebauer's attitude certain implications which seem to me logical and legitimate.

*Limitations of Free Speech.* In the first place let it be noted that Mr. Gebauer's theme is only the special application to the ministry of a far more general question, namely the limitation of liberty through economic pressure. Many, many persons besides ministers are subject to this same limitation as can be seen from the following typical examples.

1. *Industry.*—A workman employed by a certain great trustified industry who is receiving good wages and is comfortably off runs across a stray copy of the Federationist, the official organ of the American Federation of Labor. Convinced of the desirability of labor organizations not so much to himself as to the unskilled, he begins to speak upon this topic to his friends and co-workers. Within twenty-fours he receives notice that his pay is ready in the office.

2. *Universities.*—A professor, a learned and sincere man, becomes interested in some radical method of reform, for example, Socialism. In his spare time he becomes a propagandist. Before long he is asked to step into the president's office and is there confronted with a situation which depends in its details upon the sources of revenue of the university. If the university is supported by private donations, the president says "Prof. Blank, your socialistic activity is arousing the antagonism of certain rich benefactors who contribute largely to the support of this institution, and I therefore am obliged to ask you to avoid their criticism or to resign." If on the other hand, the university in question is a state institution, the president's speech is modified to the extent of subtsituting "legislature" or "majority of the voters" for the word "benefactors." But for the professor it is all one; either speech means "Be silent or go."

3. *Social Service.* No well informed person doubts the essential truth of the statement made by Mr. Benjamin C. Marsh, in his attack upon the National Conference of Charities and Corrections, meeting in Cleveland last June. "The Conference knows," said Mr. Marsh in effect, "how to abolish poverty, but it is safe to say that it will not attempt to abolish poverty. For such an attempt would cut down the subscription lists of the various philanthropic societies composing this conference."

Mr. Marsh is himself a single taxer. Can one imagine his being appointed as secretary of the New York Charity Organization Society of which Mr. J. P. Morgan is treasurer!

I was much interested to find at that conference a number of thoughtful persons who thoroughly agreed with Marsh but who—well, their salaries were paid by persons who did *not* agree with Mr. Marsh.

Now all this is precisely what one finds in the ministry, it is precisely this situation which, occuring in the ministry, has disturbed Mr. Gebauer. But whether we turn to the industries or to the professions we see that the *persona non grata* to those who pay the bills will lose his job be he a mill-hand or a minister, a settlement worker or a university professor, or indeed one of a dozen other things which might be named.

All this though disquieting should not be surprising, not in the least, and astonished exclamations and complaints at infringement of personal liberty and attacks upon the right of free speech are quite futile. It is, and probably will always remain a fact that no one is likely voluntarily to contribute to the support of another whose acts, speech or influence he regards as pernicious.

*The Lay Minister.* But Mr. Gebauer not only points out a situation; he suggests a remedy and one which in its essence is equally capable of being applied outside of the ministry. It is as has been stated above, for the minister to have some lay pursuit through which he may become economically independent of his salary as a minister.

How are we to bring this about?

Mr. Gebauer suggests that our seminaries should equip the aspirants to the ministry with a trade or profession apart from his training as a minister.

This is of course impractical for no seminary could provide a sufficient number of subsidiary trades, callings and professions to suit a miscellaneous group of young men who should have been selected on the basis of a *single* common characteristic, namely their desire to be ministers.

But it may be asked, would not the essence of Mr. Gebauer's suggestion be covered completely, if the seminaries admitted only such persons as already had a trade or profession? Certainly, but where will a seminary be found which would do this? There is no seminary that I know of which would not resist this innovation as a reflection upon the dignity of the ministry as a profession.

All that is likely to be done in this matter will be in the way of individual advice and I feel sure that Mr. Gebauer and those who agree with him will lose no opportunity of urging candidates for the ministry to equip themselves with a bread-winning lay occupation so that they may be freed from the temptation of selling their souls for bread or the misfortune of losing their bread in the effort to save their souls.

But at once the implication strikes us, that by encouraging lay-pursuits in the ministry we are doing what is equivalent to encouraging lay preaching? This is perfectly true. Then does not the encouragement of lay preachers tend to destroy the professional character of the ministry and is not the ministry already too unprofessional and too "amateurish?" I do not believe that this destruction will occur to any great extent.

It will not be very destructive to recognize frankly that there are two types of ministers, namely priests and prophets. Today only the priest is adequately provided for. It is the prophet who is likely to get into financial difficulties or who may sell his soul to keep out of such difficulties. It is to them that the suggestion applies. The prophets may, it is true, be charged with unprofessionalism and "amateurishness," but that is no new thing, for have not the prophets always been lay preachers?

Shortly after entering the ministry I ventured to express and publish (Western Conference Unitarian for about Feb. 1911), the hope that the professional minister would some day become extinct. At that time I was profoundly affected by Tolstoy's criticism of the ministry and carried about in my memory also a certain alert vigorous and devout society of "Friends." I now venture to reiterate that hope for it

would seem from the above discussion, that when all the priests become prophets a professional ministry will cease to be and we shall have only lay preachers.

In the meanwhile, however, while we *have* ministers on our hands let us take thought how we may help them to utter the sentiments of the Master for love rather than those of the masters for bread and let us try to prevent those who have assumed the role of prophets from being obliged to fill in addition the role of martyrs. In this connection Mr. Gebauer's suggestion is illuminating.

*The Prophetic Group.*—It is always a comforting thought that the gift of prophecy does not always occur in isolated individuals. There exist, rare though they be, prophetic *groups,* congregations with vision, such as Mr. Littlefield wishes were common in his reply (Christian Register, Oct. 24 p. 1018) to Mr. Doles's diplomatic article (Christian Register, Oct. 10, p. 966.) But usually such congregations are poor though ambitious. In their ambition they desire that their minister (who must of course be a prophet) shall give his whole time and energy to the exposition of their vision, he must be teacher and agitator to the exclusion of all else. But these congregations are not only ambitious. They are poor also. Consequently their problem as an organization is precisely that of the ministers for whom Mr. Gebauer is so solicitous. How can such churches raise the funds to carry on their work including the support of their minister? If Mr. Gebauer's suggestion be applied to these organizations, it would follow that they must enter into some money earning lay pursuit. And this is precisely what is being attempted by the Golden Rule Church Association. The churches composing this association raise money through co-operative buying and such a procedure is precisely analogous to that of the minister who enters into a lay occupation that he may survive.

*The Bird's Eye View.*—But what, it may be asked, is the meaning of all this conflict? What is there in present day prophecy that creates a disruption in society which finds expression in so many fields of human endeavor? I feel that it is presumptous for one to attempt an answer. But I ask the reader to take this for what it is worth.

Few today are wholly exempt from the influence of the rising tide of humanitarian sentiment. The dominant classes are moved with the desire to benefit their fellow men. But the dominant classes are as always, conservative, and in their philanthropic endeavor they cling to fraternal and aristocratic methods and in so doing clash with those whose methods are fraternal and democratic. Thus today we have a great change which expresses itself in philanthrophy by the struggle within the Conference of Charities and corrections between a conservative majority and a progressive minority, and in politics by the conservatives ("Progressives") and the liberals (Socialists). In the churches there are disagreements of a similar nature, disagreements on the methods of social reform; for in the truly liberal churches a theological disagreement is, in the nature of things, impossible.

PERCY M. DAWSON.

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The **Christian Commonwealth** protests against the exclusion of the great question of Woman Suffrage from the programme of the Congregational Union at Manchester. It points out how dependent religious bodies are on women for the carrying on of their work, and concludes:—"For any religious assembly to be mute on this great question, and to refuse to allow any discussion of the suffrage is simply disgraceful."

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## THE FIRST FINNISH UNITARIAN CHURCH IN THE WORLD.

IN Sept. 1911 Rev. Risto Lapalla, who had been made a missionary to the Finnish people by the American Unitarian Association, went to Virginia, Minn. This was after some months spent at Duluth. On December 18th of the same year Mr. Lappala completed the organization of the Free Christian Church (Unitarian). It being almost impossible to find a suitable meeting place an effort was made to secure a church building of its own for the congregation. This effort was crowned with success and on January 12th, 1913, the building was dedicated. It is a small wooden structure capable of seating 150 people. It is light, attractive and adequate for present purposes and stands on a pleasant corner adjacent to the street car line. The cost of land and building was $3700. $2500 was furnished by the American Unitarian Association, which holds the title to the building.

There were exercises morning ana evening with fair congregations at both services despite an official temperature of 32 degrees below zero. The morning service was in the Finnish language, save for the address of the secretary of the Western Unitarian Conference which was per force given in English. It was a novel experience to take in a service where not a single word could be understood and where the only words in the program which could be recognized were one's own name and that of the pastor of the church. "Old Hundred" and "Nearer My God to Thee" were recognizable from the tune, and as the Finnish language is phonetic we soon found ourselves singing heartily with the congregation. A choir of eighteen voices unaccompanied by any instrument rendered several anthems very effectively and a duet in Finnish was also a part of the program. The dedication proper consisted of a responsive service by the pastor and people. The visitor's part in this service was to bring the greeting, congratulations and fellowship of our English-speaking congregations to this new sister church and to point out that worship and service ever find modes of expression however intellectual conceptions may change.

The evening service was held in English with addresses by Rev. Geo. R. Gebauer of Duluth and Rev. E. C. Smith of Chicago. Mrs. Donna Riblette Flaaten of Duluth came up for this service with Mr. Gebauer, contributing several beautiful solos. Mr. Gebauer spoke on "Liberal Thought and Liberal Faith," and earnestly adjured his hearers not merely to rest in the liberal thought, but to get the dynamic of the liberal faith into their minds and hearts and wills, so that they should be personal expressions of that faith, commending it to their neighbors in the community. Mr. Smith pointed out that what is distinctive in Unitarianism is not so much its particular doctrines as its underlying spirit which manifests itself in a larger freedom and greater sanity and a farther-reaching faith.

Mr. Lapalla made several missionary journeys, even going as far as Montana and reports that the Finnish people hear him gladly. He has also sent a student from among his fellow countrymen to our Meadville School and looks forward to a constantly increasing work.

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### FOR TO-DAY.

By Percy Godfrey Savage.

When I greet the morning sky,
Let me gaze with steady eye
Through the depths of purest blue,
No shame nor sin to cloud my view.

And when at noon the sun hangs high
And the day has half-slipped by,
With each morsel of my food
May I see that God is good.

At evening when the day has gone
May each act that I have done
Carry with it what is best,
Then in my work shall I be blest.

—Lexington, Ky.

# Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH.

*Secretary of the Western Unitarian Conference.*

OHIO.—The minister of our Cincinnati Church, Dr. Thayer, is President of the City Club, a forum for weekly discussions of problems of municipal reform and betterment, and is also a member of a Conference of citizens appointed by the Mayor to prepare a program for a city charter under the provision of the new Ohio Constitution which grants home rule to cities. He is also President of the local Harvard Club. The women of the church have recently listened to presentations from four colored women of the work for the elevation of their race which is being done by their own people in Cincinnati. The January discussions were of Welfare Work among factory girls, led by Mrs. Kumler of Dayton, who has given much attention to this matter.

MICHIGAN.—The minister of All Souls Church Universalist and Unitarian, at Grand Rapids, Rev. Howard B. Bard resigned his pastorate January 1st to accept a call to the Unitarian Church at San Diego. During his six years in Grand Rapids Mr. Bard won a large influence in the city, not only through his preaching and the Sunday noon "Class in Life and Religion," but also through his generous service in current civic movements.

The Annual meeting of the People's Church, Kalamazoo, was held January 8th at 6 o'clock when something over a hundred sat down to what was really a fellowship supper. The reports of all departments showed progress and prosperity with a belief in still better and bigger things to come. Four trustees were elected. Mrs. C. G. Kleinstuck, M. N. Kennedy, E. J. Pinel, to succeed themselves, and J. A. Fancher to fill the unexpired term of S. H. Gray, resigned. The Women's Society's earnings aggregated nearly $600. Unity Society and the Sunday School also reported substantial gifts toward the support of the work. The sacred concerts held each month continue to pack the church, and many are turned away because there is no room. The chorus choir grows in favor as time goes on. Sunday evening, December 8th, Miss Amanda Kidder, head of the Department of Expression of Illinois College of Women, read "The Passing of the Third Floor Back" to an immense audience. Miss Kidder comes again in March when she will give "The Terrible Meek." The minister is first vice-president of the Civic League and a member of the charities board. The church as an organization is as actively engaged in philanthropic work as of old and the full quota of the forward movement comes, as it should, from the People's Church.

ILLINOIS.—At the annual meeting of the First Unitarian Society Chicago, held January 17th the reports showed quiet steady activity throughout the year in all the regular lines of work. The pastor holds a study class for the women of the church on Tuesday afternoon, giving the same course to the men on Friday evening after they have had supper together. The general subject this year is "The Earliest Elements in the Old Testament." On December 8th. Mr. Pulsford preached a memorial sermon for Robert Collyer, under the title "Revealers of God." Just at the beginning of the year Mr. Pulsford suffered from a distressing, but not serious illness, being absent from his pulpit one Sunday, but is now again in condition and doing his full work.

At Unity Church the sermon subjects for January were: "Christian Manhood," "Reasonable Religion," "Life's Narrow Way," "The Universal Person." The Associate Alliance met here on January 2nd. Unity Church Alliance meets each week on Tuesday, the Young people's Club on alternate Friday evenings. The Men's Club holds meetings every Wednesday evening, one of them accompanied by a dinner and one resolving itself into a "forum meeting" to which the ladies are cordially invited. At this meeting outside speakers are usually secured. At the other meetings the addresses are given by the members, the great aim being to secure better acquaintance and closer fellowship. A church social was given on Friday evening, January 31st.

At the Third Church the January topics were: "Ground Arms," "The French Liberal, Ernest Renan," "The Satisfaction of Life in the Midst of its Contradictions." "Authority." The annual meeting of the society was held upon the 13th of January and was preceded by a supper. The Woman's Alliance has two monthly meetings of the aid section and two program meetings, the topics for these latter in January being "The George Junior Republic" and "Home Decorations." The Fellowship Club meets Monday evenings in the church parlors. This Club has selected as its general subject for study "Special problems in Ethics." The following topics were discussed the last two Mondays in January. "The Subject Matter of Ethics" Judge F. C. Russell; "Ethical Limitations and Advantages of Individualism," Mr. Fox.

The Church at Quincy has extended a call to Rev. Richard F. Tischer, late of Dunkirk, N. Y. Mr. Tischer has accepted the call and has already begun his work at Quincy. In erecting its new building the Church has decided to follow the plans of our Kansas

City Church. The construction work will probably be begun in the early spring.

WISCONSIN.—Our Milwaukee Church, under the leadership of its minister, Rev. Walter F. Greenman, is adapting its resources with increasing precision to the religious, educational and social needs of the community. Strangers rejoice in the cordiality and affectionate loyalty of its members as well as in the intense devotion of the Parish to local welfare problems. The board of directors of twenty-four of the leading social betterment organizations include from one to six members of this church and until the Congressional Committee at Washington puts an injunction on "interlocking directorates" in promoting the betterment of the common life, this church is likely to exercise an influence out of proportion to its numbers in the life of this city. This very system has made possible co-operation and progress unknown three years ago. It is worth trying and it is not uninteresting as a means of extending the Unitarian interpretation of life, in a great number of directions. The social workers' rule for securing co-operation, "Make your own work strong where it crosses the lines of the work of other people" is well worth adoption by our churches.

The Sunday School has increased 40 per cent in numbers and correspondingly in earnestness and esprit de corps. A second year devoted by the Alliance to programs furnished by the members has disclosed rare preaching ability among its membership. Meeting at the homes of members is an innovation well liked. At its last meeting the Alliance cheerily voted to assume the entire responsibility for the debt still remaining on the parsonage. The Arcady Club meets for supper twice a month, and this year gives the entire time to "The Ring and the Book. The Benevolent Society meets for an all day sewing meeting twice a month with a luncheon at noon. It gives help in many directions. The middle aged folk have planned a series of four dancing parties in the gymnasium, inspired by the good times the young people have at the Sunday School parties and the Parish Suppers, four of which will be held this year. The minister preached the sermon at the East Side Union Thanksgiving Service which filled the Methodist Church the night before Thanksgiving. He is also President of the Congregational Ministers' Association of Milwaukee District which made him a member two years ago. He is also chairman of some of the most active committees of the Associated Charities, Central Council of Philanthropies, State Conference of Charities and Correction and of the City Club.

IOWA.—The church in Davenport, under the able leadership of its new minister, Rev. John Wallace Cooper is getting under good headway again and promises to become even more than in the past, a unifying and uplifting influence in the community. A reception for Mr. Cooper and his family is being planned for an early date. The receipts of the annual fair, held December 5th and 6th, were about $700.00. The fair, as usual, was both a social and financial success although the always popular suppers served in connection therewith were given practically at cost.

NEBRASKA.—Our Omaha Church shows a full calendar for January with weekly meetings of the Alliance and Social Science Class bi-weekly meetings of Unity Fellowship, a dinner and social on January 8th and literary lectures by Prof. Stuff on the 17th and 31st. The sermon topics for January continue the course on "The Gospel for Our Age" with the following topics: 'The New Unitarianism: The Shifting of the Emphasis in Religion." "The Gospel of the Future: An Inquiry into the Probable Future Significance for Religion of Christian Science, New Thought and Kindred Cults," "The End of the Matter."

NEBRASKA.—The Lincoln Church is having the best year it has ever had with the largest average attendance at this season of the year. The Men's Club, Women's Alliance, Dramatic Club, Students Liberal Religious Union and Sunday School all go their accustomed way. Mr. Sommer, the superintendent of the Sunday School, is preparing a series of lessons in the form of responsive readings. Four of them are already printed. An organ fund has been started which is now in the neighborhood of $150.

KANSAS.—The church at Lawrence has been without a pastor since the departure of Mr. Bennett last July but regular services have been maintained, most of the pulpit supplies being drawn from the University faculty. A very creditable monthly publication entitled "Unity Record" is published by the church. The November issue contains the story of the early days of the church while the December issue is a holiday number designed especially for a Christmas greeting to absent friends. For the last two Sundays of January and throughout the month of February Rev. Ernest C. Smith of Chicago, Secretary of the Western Unitarian Conference, will occupy the pulpit making Lawrence his temporary headquarters.

MINNESOTA.—Unity Church, St. Cloud reports that the new Hilgreen and Lane pipe organ was installed in the early fall. During the summer the entire interior of the church had been calcimined and re-decorated. Many were anxious to hear the organ and so upon the evening of December fourth we introduced the organ to the public in an Organ Recital. It proved to be a great success. About 300 people attended the Recital and heard the excellent program. We have had many requests to give similar ones from time to time.

MISSOURI.—Reports from All Souls Church at Kansas City are that crowded houses are still the rule at the Sunday

morning service. This does not prove that it is wise for a church to be without a settled minister, but does prove that Prof. Hudson, who comes over every Sunday from the State University at Columbia has a strong and helpful message to deliver. He is now in his third year as "supply" at Kansas City.

WISCONSIN.—Work at Menomonie is now in full swing. The church fair held in November secured a large gathering of the people and a goodly sum of money. This church has a considerable clientage in the surrounding country. The class of high school boys has been dropped from the Sunday School, since its members have joined the church and attend the Sunday services. The minister is experimenting with a group of boys between 11 and 13 years of age. He has organized them into a club with a membership limit of twelve. This club meets on Tuesday evenings. The boys are taking a stand against tobacco, liquor and all deformities of boy life. There is also a high school boy's club with about 25 members, meeting every Wednesday evening. The program is mostly social, with occasional talks and readings. On Christmas eve the young people gave a play "Christmas at Golden Gulch" which was enjoyed by more than 250 young and old. Then a large Christmas tree with a live Santa Claus became the centre of attention. Miss Hattie Bates, one of the young people, did the training very effectively. This active work with the young people is perhaps the feature of the year.

## CHICAGO ASSOCIATE ALLIANCE.

THE Chicago Associate Alliance met at Unity Church on Thursday January 2, at 11 A. M. In the absence of the president Mrs. Sperling, Mrs. Ernest C. Smith presided. The meeting was opened with a prayer by Rev. Ernest C. Smith which was followed by a hymn. The reports of the Secretary and Treasurer were then read and approved and the Secretary read a letter from Mrs. Chas. Dimick, Secretary of the Unitarian Alliance of Oklahoma City in which she gave an interesting account of the work being done there. A motion was passed instructing the Treasurer to send fifteen dollars to the Western Unitarian Headquarters to be applied on the payment of their telephone.

The speakers of the day were Miss Lucy S. Silk and Dr. Rowena Morse Mann who considered "the arts in their relation to the child" Miss Silk in speaking of "Drawing and Painting" described these two branches of the child's education as a valuable means of gaining self expression and explicitness and of developing the child's personality. In this line of instruction much patience must be exercised with the little people as mature judgement can not be expected of them, though art which is the achievement of judgment, has its beginnings in the child. Its value before the age of adolescence, when the artistic sense first develops lies largely in the training of habits and methods which training becomes very valuable later in expressing emotion, proportion, system and significance. Training in art also develops the power of choice, which is imperative on us all. Miss Silk concluded by explaining that in the public schools, through books and other means an attempt is being made to put before the children concrete examples of art. She also drew attention to the fact that a child will come through the most cultivated home without absorbing any of its artistic surroundings unless there is an effort to share and discuss with the child the art life of the home. In this way the parents could greatly aid the effort being made by the schools. Dr. Morse Mann spoke of the relation of music to the moral life of the child and recounted her experience at the George Jr. Republic where the effort to introduce restraint and harmony into the wrongly directed energies of the children by means of singing seemed to result in bringing relief to these chaotic boys and girls and an expression for that which is not otherwise expressed, also an experience of calm and quiet. The majority of children, good or bad, grow in irregular and awkward proportions and music is a great means of introducing harmony, proportion and beauty into their lives. It also has important effects upon the moral life by increasing the imagination and thus enlarging the sympathies and ideals.

Dr. Mann concluded by declaring that while she could not claim any direct moral improvement from musical training yet it furnished a great uplift and as reverence is the starting point in moral development she considered music one of its greatest methods of achievement.

CORNELIA DODD BROWN, Sec'ty.

## A MID-YEAR CONFERENCE AT ANN ARBOR.

"Pursuant to the recommendation offered by the business committees of the joint conference of Universalists and Unitarians held at Grand Rapids in October, urging a closer co-operation between the two bodies and an active campaign throughout the Trio State Conference District in the interests of Liberal Religion, and suggesting a mid-year meeting of the boards of both organizations, all the active ministers of the Conference and the interested laymen, for the purpose of planning the work, the recommendation having been adopted, the meeting is set for March 6th, at Ann Arbor. The business session will begin at 1:30 in the afternoon. Prof. Starbuck and Rev. Mr. Lawrance will speak in the evening, and the business will be resumed Friday morning to 9:30. The conference will close at noon.

GEO. F. PATTERSON, Sec'y-Treas.

## NEW ENGLAND LETTER.

REV. H. C. McDOUGALL of Franklin, N. H., who ought to be elevated to the Bishopric, reports as follows his observation of conditions in the Granite State: "Things in New Hampshire are going on very well. Mr. Wing of Concord is just recovering from an operation for appendicitis and at last accounts was doing well. Before he was taken ill his work had opened most encouragingly, and promised to make good the loss of Mr. Snow. At Manchester they are having a boom with their new minister, Rev. Frank A. Powell, and the church has not seemed so prosperous in many years. The same may be said of Nashua where Rev. Manly B. Townsend was settled last September. These three churches being thus well filled, make a great gain in ous Unitarian strength. At Charlestown, Rev. R. W. Savage has just been called. Peterboro and Milford at last accounts were still seeking pastors. Laconia, under the able ministry of Rev. George L. Thompson is being strengthened, and Mr. Thompson is faithfully working up a much needed religious movement at Winnisquam, three or four miles from Laconia. Proctor Academy, under the new principal is doing better than ever, which is saying a good deal."

Rev. James C. Duncan, for many years the efficient secretary of the strong conference in Worcester county Massachusetts, writes thus concerning matters in the county and in his own important society. "The annual meeting of the Worcester conference will be held with the second Parish in Worcester on the 29th and 30th of January, when Dean Fenn preaches the sermon, and Messrs. Sulivan, Foote and Dole are to tell "How to vitalize our churches." In Clinton the chief item of interest is the awakening of the men of the Church. They meet monthly at each other's houses to consider ways and means of strengthening the church. Those attending these social gatherings pledge themselves to attend the Sunday services. The movement is whole-souled and full of promise. The men of the church to the number of seventy five entertained the ladies of the parish at a New Year's Reception, there being a gathering of nearly two hundred. A men's class or Forum has been formed in connection with the Sunday School for the discussion primarily of religious subjects. A group of about a hundred young people belong to the Dramatic Club, which furnishes monthly entertainments at the social gatherings of the Ladies' Benevolent Society and Branch Alliance. Certainly the churh in Clinton faces the new year with an abundance of life."

Rev. Elmer S. Forbes, of the Department of Public and Social service has been so encouraged by the success of the Social Service Institute held at Channing Hall in December of last year, that he is actively carrying forward plans for a second Institute along similar though somewhat contrasting lines. It will be remembered that the first programme was confined almost entirely to the consideration of city problems. The general subject of this approaching Institute which will be held sometime during the month of March will be "Country Life and the Country Church." The subjects to be discussed are to be grouped under four general topics. 1st. The rural problem; viewed from the standpoint of the development of latent resources, and the social responsibility of the churches. 2nd. Public health; which will include home sanitation, district nursing, and the opportunities of the church to promote the public health. 3rd. Community recreation; Under this division will be considered dancing and pageantry, and the value of athletic sports for the country. 4th. This division will suggest some constructive factors in a community programme.

This is merely the roughest outline of some of the ideas which Mr. Forbes desires to have considered. He recognizes that there is a vital relationship between the city problem and that of the country, and wishes to bring out the importance of this relation. The list of speakers including a number from the faculty of the Massachusetts Agricultural College promises to be of unusual attractiveness, and significant interest is attached to this coming Conference.

Under the direction of this Department, Mrs. Anna Garlin Spencer of New York has made several visits to some of our churches during the first week in January, and she is to come to Boston again in February for other lectures and conferences. Her appointments thus far have taken her to Newton Center, Dorchester, First Parish, and Wollaston. In February she is to visit Leominster, Fitchburg, and other churches of our fellowship in Worcester county.

In the church of the First Parish, Cambridge, Dr. S. M. Crothers has begun a course of Sunday morning sermons on the history of social service in the Christian Church. The subjects have been announced as follows: December 29th "The Early Christians as Rebels against the Civilization of their Day"; January 5, "The Church assuming the Burdens of Roman Civilization"; January 12, "The Struggle with Barbarism: What Social Service meant in the Middle Ages"; January 19, "Protestant Methods and Ideals"; January 26, "Nineteenth century Progress in Philanthropy, and its Limitations"; February 2, "The New Opportunities for realizing more fully the Christian Ideals."

At a recent meeting of the Cambridge Association of ministers, Dr. Crothers, in his address, demonstrated the carefulness with which he has thought out the relationship between these questions of social reform, and the underlying principles of the Church. "The next crisis," in his opinion will arise when the differences which now separate the denominations, but

which are fast disappearing, are totally eliminated. The common bond of interest at present is social reform. Will this field of interest in time result in a reduplication of sects and parties along different lines of cleavage, or is the conception of the Universal church sufficiently strong to maintain unity in diversity?

The Department of Religious Education continues to manifest boundless energy and accomplishment. Dr. Starbuck has recently issued a questionaire designed to test the efficiency of the Beacon series of Sunday School manuals. A very large number of replies have been received which Dr. Starbuck is examining with much care in the intervals between numerous speaking appointments. His new course on "The meaning of Religion," given Saturday mornings at Channing Hall maintains the high standard of his previous course and is meeting with cordial response. The course of Mr. Rhibany on "The Oriental Christ in the Western world" is likewise receiving a large hearing. Prof. Emerton of Harvard is also giving his course on the History of the early Church on Saturday mornings. These lectures in addition to the regular courses of the Tuckerman School afford the young ladies, as well as a constantly increasing number of ministers and some laymen a distinctly academic atmosphere.

The daily services at Kings Chapel are a distinct success in every respect. An increasing number of persons are attending these services, and they clearly meet a need which until the present has not been supplied.

On Sunday the 9th of January Rev. Alfred Manchester celebrated the 40th anniversary of his ordination. This event was marked by special services in the church of the Second Parish in Salem. Mr. Manchester's first settlement was at Fairhaven. In recognition of this long period of service the Society in Salem has granted Mr. Manchester a leave of absence for a few months, which will be spent in travel, largely in the South. The congratulation of our entire fellowship is extended to Mr. Manchester on this occasion.

Rev. Francis G. Peabody of Harvard University, appointed special representative of the American Unitarian Association to visit Japan, on the Billings lectureship foundation, will sail in February and remain in Japan three months, visiting the Unitarian missions and the schools and colleges of the country.

Rev. Ward R. Clark, for four years pastor of the Unitarian Church, Montpelier, Vt., who recently resigned, has accepted the pastorate of the Unitarian Church, Saco, Me.

The annual reunion of the Isles of Shoals Association will be held on February 15th, at the South Congregational Church Vestry. Rev. Palfrey Perkins of Brighton has charge of the arrangements and it is expected that Dr. Crothers will be one of the speakers.

ALSON H. ROBINSON.

## MIDDLE STATES LETTER.

ALL SOUL'S CHURCH, N. Y.—Recent word from Rev. T. R. Slicer pastor of this church, who is in the South in quest of health, is reassuring. The gain we are told is slow but evident. Meantime he is much missed in all the Unitarian activities of the City. The pulpit during December was supplied by Dr. Fenn of Harvard and Dr. Wendte of Boston. Rev. S. A. Eliot and Rev. Alfred Manchester are among the preachers for January.

The event of the month of January in Unitarian circles was the 25th Anniversary of Dr. M. St. Croix Wright.

The Unitarian Society of Ridgewood met with the pastor Rev. R. Shaw Barrow, and his wife on the evening of Jan. 1st for a "housewarming" in the new parsonage. Every door was open and a happy family inspected every nook and corner from cellar to attic. The most interesting feature of the occasion was the lighting of "First Fire" in the fire-place of the large living room. The two "grandmothers" of the church Miss Rebecca W. Hawes and Mrs. John Stevens applied the tapers and hearty applause sounded as the crackling flames mounted merrily up the chimney.

FLUSHING.—The church in Flushing is slowly increasing its building fund which now amounts to $3,500. The modest building, sketches of which have been accepted by the committee, calls for an expenditure of about $7,000.

SUMMIT.—The new building for the Summit church is already begun, but money to complete it is not all in sight. During December about $1,000 was added to the $7,000 previously raised, but the $8,000 must be increased to $10,000 before the attractive building can be paid for.

WHITE PLAINS.—The evening services at White Plains were well attended during December and the interest steadily increases. On January 19th and thereafter the services will be held in the morning, and a Sunday School inaugurated. Messrs. Hunt, Lathrop, Fairley, and Mythen are the preachers for January. Plans for the building on their finely located lot are being prepared.

WASHINGTON HEIGHTS.—The Washington Heights, N. Y. City, recently held a Bazaar which netted $160. This is convincing evidence of growing interest under Dr. Goldsmith's leadership. The great need of the society now is a lot on whch to build the coming church. What good Unitarian will furnish it?

POUGHKEEPSIE.—The work at Poughkeepsie goes forward hopefully. Morning services are now being held there on the the first Sunday of each month. As this is the Sunday on which the Vassar students are excused from service at the College Chapel, this arrangement makes it possible

for the Unitarian girls to be supplied with their type of preaching. Rev Leon A Harvey is the preacher for January.

TROY. N. Y.—All Soul's Church at its annual meeting on Jan. 9th, extended a call to Rev. Harry E. Gilchrist, who it is understood will begin his work immediately. The pulpit has been vacant since the resignation of Rev. Charles A. Hodges, in October.

DUNKIRK, N. Y.—Rev. Mr. Tischer has resigned the pastorate here to accept a call to Quincy Ill. Cordial expressions of appreciation of Mr. Tischer's work come from members of the congregation. The pulpit is being supplied with candidates suggested by the Secretary of the Conference.

LANCASTER, PA., is still looking for the coming man to carry on its important work and it is hoped that he will speedily be found. Dr. Cooper who resigned in September, has accepted a call to Davenport, Ia.

WILMINGTON, DEL.—Rev. C. A. Henderson has resigned at Wilmington Del. Candidates are being heard at Wilmington and when these are not available Rev. Frederick Hinckley of Philidelphia supplies the pulpit.

BUFFALO, N. Y.—The Buffalo Church has a greatly enlarged and very efficient Parish Council which takes some executive functions from the Trustees and holds monthly meetings to act as a general steering committee in mapping out the church policy. Several of our churches such as the Church of the Messiah, the Newberg Church and the Montclair churches have under various names added such advisory and consulting and partly executive committees to the organization for the initiation and study of the general needs and plans of the church. Having no routine work like the trustees they are the more free to discuss and can usually range over the spiritual and social side of the church activities without confining themselves to the financial and business functions. During the month of December Mr. Boynton preached a series of five sermons on the Unitarian Idea of Jesus as follows: The Birth and Childbood of Jesus; The Early Ministry of Jesus; Jesus' Conflict with Authority in Church and State; Jesus as Son of Man and Son of God—the Divine in the Human; Jesus' Sacrifice for Humanity—the Doctrine of the Holy Spirit. The eightieth anniversary of the church was celebrated on Jan. 15th. Mr. Frank M. Hollister gave a brief historical address. Adelbert Moot, Esq. presided. Addresses were made by our own Dr. Gannett and President Southworth and the ministers of the First Presbyterian, the Westminster Presbyterian, the First Congregational and the First Universalist Churches, the Rev. Drs. Raymond, Holmes, Fitch and Williams. There was special music by the choir and a social hour with refreshments followed the speaking.

The January meeting of the Liberal Ministers' Luncheon Club is one that will long linger in the memory of those who were privileged to attend it. It was a Robert Collyer Memorial meeting and with Rev. Merle St. Croix Wright acting as presiding officer in his matchless way different members were called on without previous notice for a word of reminiscence and tribute. The responses were so spontaneous and hearty, the recounting of his humor touching even a memorial service with a laughter that seemed most fitting and the tale of his tenderness and his self-conquest coming from those who knew him best was so touching and thrilling that it seemed as if the familiar presence which had graced those gatherings for so many years was still there.

EDGAR SWAN WIERS.

## NEW YORK LEAGUE.

The January meeting of the New York League of Unitarian Women was held at the Lenox Avenue Church, New York City. The president Mrs. W. B. Donnell was in charge. After the opening exercises the president announced that Mrs. Robert H. Davis would speak to the League concerning the Memphis, Tenn. church for whose appeal the collection was to be taken. Mrs. Davis has known of all the early struggles of that church and spoke with the earnestness which only first hand knowledge produces. Rev. Edgar S. Weirs pastor of Unity church of Montclair, New Jersey, was the speaker for the Religious News Committee. He explained with never lagging interest the multifarious exertions of the "church plus" of which he is the leader. The efforts of the church members spring from three desires: 1st that the church building be used all the time, as nearly as possible; 2nd, that they reach the people and 3rd that they play part in solving the problems of the community. Those who heard him felt that there were no anonymous Unitarians in Montclair. Then followed the principal address of the day, by Mrs. Agnes McClelland Daulton who spoke upon the Childhood of Genius. She traced with great tenderness the trials which beset the childhood of so many celebrities—inflicted by over-ambitious parents forcing them to great achievements and many times to insanity. The closing survey of the childhood of Jesus and tribute to the holy mother were given with refined sympathy. Rev. Merle St. Croix Wright, pastor of the church gave a word of welcome and said a few words concerning the twenty-fifth anniversary of his pastorate which had lately been celebrated. He also announced that the membership of their Church Alliance had reached over two hundred and twenty. Upon invitation of Mrs. Wm. L. Voigt, president of the Alliance the League members repaired to the lower room of the church for lunch and a sociable hour.

Ella M. Shinn.

## SOUTHERN CONFERENCE NOTES.

The missionary activity within the limits of this Conference at present is very encouraging. Surely the American Unitarian Association is in no wise neglecting us. Besides the older societies at Richmond and Highland Springs still under the fostering care of the Association, the younger but well-organized church at Jacksonville, and the brisk new movements now being prosecuted at Memphis and San Antonio, the last "Word and Work" brings intelligence of enterprises at Norfolk, Va., where Rev. Julian R. Pennington is in charge; Lynchburg, Va., and Charlotte, N. C. between which the Rev. J. M. Seaton divides his time; and Orlando, Fla., where Rev. Eleanor E. Gordon is conducting services. We shall hope in our next issue to have specific word as to just what is happening in these fields.

CHARLESTON, S. C.—Unitarian Church, Rev. Clifton Merritt Gray, Minister. We are an old organization in point of years, but are young in spirit and therefore ready and anxious to fight our way to success over the many and varied obstacles we encounter.

In the last ten months the Helping Hands (Alliance Branch) and the Ladies' Social Sewing Society have together raised over $1100. towards the repairs necessary to our beautiful edifice on account of hurricane damages. This was accomplished by the sending out by the Helping Hands of a witty letter describing our misfortune, and offering for sale a genuine Lady Baltimore cake. The responses from the various branches were prompt and exceedingly generous. The other Society sent an appeal to all descendants of those formerly connected with the church and received liberal contributions and in one instance the munificent gift of $500.00.

We hope soon to have sufficient funds to rehabilitate our church home. On December 23rd. the Sunday School had a Christmas Tree in the minister's parlor. It was not the usual Christmas Tree, for it was animated. A lovely young girl, dressed in green paper, prettily decorated with tinsel and ornaments, dispensed the gifts to the children, after which there were games, and a successful evening closed with ice-cream and cake.

The Peoples' Forum, instituted last winter by our ministers, has proved quite a success, and the audiences are large and enthusiastic. The meetings are held in the Alva Gage Hall, and the speakers, thus far, have been drawn from our local resources, with one exception, and popular subjects discussed, such as "The Slot Machine," "Some Phases of the Liquor Question," "Commission Form of Government." At the next meeting, "The Message of Socialism," will be given by the Duke de Litta, himself an Italian socialist, and most interesting lecturer.

The visit of the Rev. William I. Lawrance in the latter part of January is anticipated with pleasure and interest, and our regular mid-winter box-luncheon will be deferred until his arrival.

—M. W. G.

CHATTANOOGA, TENN.—H. H. Lloyd, Minister. On Friday evening, Jan. 10, 1913, All Souls Church held its annual business meeting at 6:30 o'clock. Officers were elected, and the treasurer's report showed all liabilities payed and balance in the treasury. The report of the Women's Alliance convinced us that a church without an Alliance is a boiler without an engine. After the business meeting all members and friends went into the Sunday School room and enjoyed a real turkey banquet, listened to several good speeches and music while the alliance of men, women and children brought turkey to an unconditional surrender. The Cadek children, members of the Sunday School, furnished the martial music. Four grown people, and five others from fifteen to eighteen years of age, were added to the membership of the church. Vocal solos, by Miss Wilson and Mrs. Cannon, were heartily appreciated, after which all present expressed their happiness in many good words of encouragement as they left the church for their homes.

ORLANDO, FLA.—The Unitarian Church of Orlando, Florida, was organized in February 1912. Men and women interested in liberal religion from Des Moines and Sioux City, Iowa, Vineland, New Jersey, Pittsburg, Pa., Madison, Wis., Chatauqua County, N. Y., united with a small number of equally interested "all-the-year" residents of Orlando in the undertaking. They asked Rev. Eleanor Gordon of Iowa, who spends her winters in Florida, to be their minister. The American Unitarian Association bought a centrally located lot on which a frame chapel is now being built. The church problem in a winter resort is a difficult one but the work is very much worth while and the importance of a liberal church in such a community can not be overestimated.

ATLANTA GA.—J. Wade Conkling, minister. The first Sunday of the new year began auspiciously with one of the largest audiences in several weeks. The enthusiasm was manifest among us all. The novelty of New Year resolutions was again upon us, and with the resolutions their cheerful charm. May this mind be in us all the year.

The monthly meeting of the woman's Alliance was characteristic of that refreshment which has gained possession of us all. The attendance at the residence of Mrs. Arthur Pew was very large. Plans for the new year were made. A greater hope was expressed in the asistance of the Church at large, its local demands and the missionary cause in the South.

On the special program of the Sunday School is a Washington's Birthday play to be given by the "Boy Scouts" of the School. There will be numbers of a

special kind—singing, dancing, impersonations sleight-of-hand, shadowgrappling etc. Refreshments follow. This will be given on Friday night Feb. 21.

The Atlanta Church wishes to repeat in bold faced letters and with hearty emphasis he invitation to the churches of the South to the annual Conference meeting in April. Shall we begin in time for a great gathering! Section III. of the by-laws of the Conference requests the adoption in each church of the plan to arrange through the annual budget of the church fund, for sending the minister and one lay delegate to the annual meeting. The Sunday School, Women's Alliance and Young People's Society of each church should do the same. The final word of prophecy is that the annual meeting in April shall be the largest and best we have ever had.

## NEW BOOKS.

THE OPEN SECRET: A Study of Life's Deeper Forces. By James Thompson Bixby, Ph.D. Author of "The New World and the New Thought" etc. Boston: American Unitarian Association. 242pp. $1.25 net.

Dr. Bixby has the gift of clarity and directness to an exceptional degree. This book has no obscure pages, no baffling mysteries, no depths of profundity beyond the reach of the ordinary sunlight of plain common-sense. It makes easy reading. We may sometimes disagree with the writer, and feel quite sure at times that he has singularly misunderstood others; but he himself is never easily to be misunderstood.

Dr. Bixby is an uncompromising and insistent Theist of the classic school, and has the courage of his position in the face of all the tendencies of "new light" which are so rife amongst us today. Pragmatism and Humanism, the "Evolving God," or a Deity that is not Absolute can have no part in his system of things. Not that he is unacquainted with the literature of these new ideas; this book affords continuous evidence of wide-ranging study and tireless exploration. But through it all the writer's mind is unfalteringly stayed on the fixed traditions of Monistic Theism, whose God is a very Personal Being.

But the God of Miracle and the God of mere Mechanism no longer prevails. Dr. Bixby is a thorough-going liberal evolutionist. The titles of his chapters give some indication of the direction of his thought: The Cosmic Motor Power; Atom and Spirit; Purpose in Nature; Law and Providence; Good the Final Goal; Partners in World Making, (and we liked this chapter best); and Search the Deep Things, tell something of their own story, though some of the later chapters had obviously a homeletic origin and belong to another class than that of the opening essays. For ourselves, some of Dr. Bixby's processes of argument seem too easy, and his solutions too quickly precipitated at times; and more than once we are put a little out of patience by his too ready assumption that masters of great thought and study and much reputation can yet be idiotic fools. Sometimes we prefer to assume that the author himself has misunderstood a dictum which he ridicules, rather than that the teaching of his opponent was so crudely ridiculous. All in all however the book is one of thoughtfulness and erudition; and to many it will seem full of inspiration and reassuring faith.

UNSEEN EMPIRE A study of the plight of nations that do not pay their debts. By David Starr Jordan, President of Stanford University. Boston: American Unitarian Association. 210pp. $1.25.

The first book of President Jordan's to fall into our hands was "The Blood of the Nation," published some ten years ago. Its theme seemed a bit fanciful to us, at the time, but its thought was compelling and we knew that the writer was in earnest about it. This volume harks back to that, and prophesies at least another to complete its purpose, in a wide-ranging study of the 'Eugenics of War" which must prove most timely.

This little book has to do with one of the significant results of the "War Madness." The Empire of Debt is not personal, but it stands for a reality of destiny-shaping power most sinister in possibilities. Yet it has another side not altogether evil,—perhaps altogether good. Dr. Jordan's closing words are: "Science has slain War. Rather it has forged the weapons by which War has slain itself. It remains for Finance to give it a decent burial."

THE STORY OF A GOOD WOMAN: Jane Lathrop Stanford. By David Starr Jordan. American Unitarian Association: 60pp. 75 cents net.

This is the story of the woman whose self-sacrificing persistency of pluck and courage made the perpetuity of Stanford University possible. It is not the fulsome tribute of a grateful servant to a generous benefactor. It is the story of a comrade in service under circumstances of peculiar bafflement told by the only friend and associate who could tell it appreciatively and honestly, and it is a story worth telling. It is told interestingly, too.

## PHILADELPHIA LEAGUE.

The regular monthly meeting of The Philadelphia League of Unitarian and Other Liberal Christian Women was held at the Spring Garden Church, Philadelphia, Jan. 2nd, 1913, at 11 A. M. The Rev. C. A. Henderson of the Wimington Church, read a very fine paper on the subject of "Reverence."

Deborah Anne Frost, Sec'y.

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